AN EXPOSITION OF THE PRINCIPLES OF *RELIGION.*

BY

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LONDON,
Printed for R. DAWLMAN.
1645.

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AN EXPOSITION OF THE Principles of Religion.

The first Principle,

There is one God, Creator and Governour of all things, distinguished into three Persons, Father, Son, and holy Ghost.

Here we must consider three things:

1. That there is a God.
2. His Works.
3. That he is distinct.

Quest. *What is the reason that there is a God?*

Answ. 1. Because in every thing there is a first cause, (that is, infiniteneſſe and power) which can-

not be attributed to any creature.

2. In regard that all things were made for *man*, man for an *end*, which end muſt needs be *God*.

Q. *But can we conceive of God as he is?*

A. No, becauſe of the great diſtance between him and us; for when a man looketh upon the Sun, he cannot poſſibly endure it, becauſe that is ſo glorious, and his eyes ſo feeble.

Q. *How may we conceive of God?*

Anſ. 1. Caſt downe thy ſelfe before him, confeſſing thy unfitneſſe to draw nigh him.

2. Look how he is ſet forth in his Word, as a *gracious*, *glorious*, *eternall* being, without any mixture of infirmity or diſability. Man hath with *power*, weakneſſe; with *mercy*, cruelty; God hath not ſo.

3. Goe into the world, and view the height of its glory, and then conclude, If the *Creature* be thus excellent, what muſt the *Creator* be?

Q. *What is God?*

A.

A. A Spirit that hath *life* and *being* of himſelfe.

Q. *What is a Spirit?*

A. It is the fineſt and ſubtileſt ſubſiſtence that can be.

Q. *Why had God rather be a* Spirit *then a* Creature?

Anſ. 1. Becauſe that is the moſt pure and excellent eſſence.

2. There is a great difference between God and us; wee have a fleſhly part, he is all ſpirituall; we borrow our being, but God hath life of himſelfe, and gives being to every thing.

3. That he is an infinite and Almighty God, the ſole Creator and Governour of all things.

Q. *What is it to create?*

A. To make *ſomething* of nothing.

Q. *Wherein doe Mans works, and Gods differ?*

Anſ. 1. Man muſt have ſomething to work upon, God needeth not any thing; a word of his mouth is ſufficient.

2. Man is ſubject to be wea-

not be attributed to any creature.

2. In regard that all things were made for *man*, man for an *end*, which end muſt needs be *God*.

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2. Man is ſubject to be wea-

ry, but GOD cannot.

Q. *What is meant by Government?*

A. A ſeaſonable ſuccouring and guiding of the Creature. Such is the weakneſſe of poore mortals, that as they were firſt made of nothing, ſo unleſſe God upholds them, they will ſoon reſolve to their firſt nothingneſſe.

Q. *What are the particulars of this Government?*

A. Two: Firſt, Suſtentation, Secondly, Direction.

Q. *What is Suſtentation?*

A. The good providence of God, whereby he protects and provides for his people.

Q. *What is Direction?*

H. A power of the Lord, whereby he orders every thing to its right end.

Q. *How doth he direct the creature to its end?*

Anſ. 1. God gives them direction wherby to work, and puts forth their ability into action.

Q. *What may we learn from hence?*

A.

*Anſ.*1. Comfort to the Saints, ſeeing God is ſo great a Creator, and powerfull a Governour; there is no people under heaven (that worſhip any other God) are ſo bleſſed as they are: *Among the Gods there is none like unto thee O Lord, neither are there any works like unto thy works. Pſal.*86.8.

2. This ſhould teach us to mind Gods dealing with us in every paſſage of our lives, and to ſtand in awe of his Majeſty.

Q. *How is God diſtinguiſhed?*

A. Into three Perſons.

Q. *What is meant by a* Perſon?

A. A Perſon is a manner of Divine being.

Q. *Why doe you ſay a* being?

A. Becauſe the *Deity* and the *Perſon* is all one.

Q. *Why doe you ſay a* manner?

A. Becauſe there be divers turnings, that the God-head puts upon it ſelfe.

Q. *How?*

A. The God-head is full of wiſdome and underſtanding: Now the

Fathers *underſtanding* caſts it back againe upon himſelfe; for if he had underſtanding before the world; then there muſt needs be ſomewhat to be underſtood: but there was none but *himſelf*, therefore he caſts it back upon himſelf.

2. This *being* underſtood is the *Son*, the wiſdome of the Father, and the third Perſon being willed is the *Spirit*, who notwithſtanding are all one. As long as a man teacheth, he is a Maſter; but when he is taught, he is a Scholar: practice comes from teaching; after a man is taught hee becomes a practicioner: here now be divers behaviours, yet all but one man. As a Sun beame falling upon a wall, caſts back its heat; ſo doth the Spirit, proceeding from the Father and the Son.

Queſt. *What is that which is common to all the Perſons?*

A. The God-head is common to them all; and whatever is proper to the God-head, is proper to all the reſt; with this difference, in

regard

regard of the particular relation that every one of them hath; the Fathers property being to *beget*, the Son to be *begotten*, and the Spirit to *proceed*: none of them exceeding the other in *time*, but in *order* onely.

The second Principle:
Man wholly corrupted by Adams *fall, became a slave of Satan, and heire of Damnation.*

Quest. *HOw must we conceive of* Adams *fall?*

A. Look into the height of happinesse he once enjoyed, and the depth of misery his sin produced.

Q. Were any else in this estate?

A. No.

Q. How then came all creatures to have their being?

A. The stamps of Gods Attributes were no farther upon them, then to put vertues into every one.

Q. Where may we conceive this vertue consisteth?

A. In the soule and body of man.

Q. How in his soule?

Answ. 1. In the *understanding*, *Adam* by that was full of knowledge and capable of Gods will. Secondly, in the *will* consisting in holinesse and righteousnesse, God putting an aptnesse into *Adam* to love him above all, and his Neighbour as himselfe.

Q. How is Gods Image seen in the affections of men?

A. In regard of that sweet Harmony and agreement which the *affection* hath with the *will*.

Quest. *How is Gods Image seene in the parts of the body?*

Answ. When they are subject to the reasonable will and understanding in such things as God commands.

Quest. *What is the* Covenant *God made with* Adam?

Ans. That which was of *works*, was, *Doe this and live*; by *living* is meant a promise which God made unto *Adam*, that if hee kept

Gods

Gods Commandements he would preſerve him for ever.

Queſt. *Had onely* Adam *this?*

Anſw. It reacheth not to him onely, but to the good of all his poſterity.

Q. *What are the ſignes of this Covenant?*

A. 1. *The Tree of life*, which was a ſign and ſeale whereby God aſſured *Adam*, as ſure as he ſaw the *Tree*, if he obeyed his command, he ſhould live for ever.

2. The tree of *knowledge* which perſwaded him, that if he obeyed God, hee ſhould certainly *know good* and *evill.*

Qu. *Did* Adam *fall from this eſtate?*

A. Yes, by the allurement of Satan in 3. reſpects: 1: By propounding his temptations unto him. 2. In purſuing of him. 3. In obtaining his deſire.

Q. *How by propounding?*

A. He came to *Eve*, changing himſelfe into a *Serpent*; Satan being now falne from God, grudged

the

the happy estate that *Adam* was in, and thought much that he should not be in the same condition with himselfe, whereupon he tempted him.

Q. *What was* Eves *answer?*

A. *Of any tree of the Garden we may eate, but not of this, lest* peradventure *we dye*; now he took advantage of this, when she began to doubt [illegible] of Gods providence.

Q. *How else did they fall?*

A. By their owne *free will* attending to, and parlying with *Satan*, in two respects:

1. In a light esteeme of Gods command.

2. In their delusion, 1. Saying the fruit was *good*, when God said the contrary: 2. Hearkning to *Satan*, who told them it would be the cause of their good, and not evill, when as God told them when they eate thereof they should dye the death.

Q. *What is the third cause of their fall?*

A. The holy and blessed Law of God

God may after a measure be said to have some influence therein.

Q. *What came to Adam after this?*

A. He was made guilty and lyable unto the *Law* and *Curse*.

Q. *What followeth upon this guiltinesse?*

A. Punishment.

Q. *What was that?*

A. Originall and actuall sinne.

Q. *What is originall sinne?*

A. A naturall depravation of the whole man.

Q. *What is actuall sinne?*

A. A transgression of the Law in the least particular.

Q. *Why did God punish them so severely?*

Ans. 1. Because they sinned against an extraordinary Majesty, loving Satan more then God.

2. Because they broke all the Commandements at once, which were included in these two, *Love the Lord with all thy heart, and thy Neighbour as thy selfe.*

Q. *Did Adam this onely to himselfe?*

A. No, but to his poſterity.

Q. *How commeth it ſo?*

A. We did then what ever hee did, for we were in his loynes, it was equall with God to appoint it ſo, becauſe that if he had done well we ſhould have been ſaved; now conſequently it muſt follow, that becauſe he ſinned, we muſt alſo be puniſhed.

Q. *How did* Adams *ſinne become ours?*

A. By imputation.

Q. *What is imputation?*

A. That whereby the fault of one man is put upon another.

Q. *How came we to have originall ſinne?*

A. By propagation in regard that *Adam* ſent his nature into us, and we become like him.

The third Principle.
Concerning redemption by Christ.

Queſt. *WAs our Redemption neceſſary?*

A. Yes, becauſe God determined an end of his *Creation*, now man becauſe fallen, if he ſhould be deſtroyed, the end would be fruſtrate. Secondly, God had ordained the glorification of his mercy in man; now had there been no Redemption, where would the glory of his mercy appeare? Thirdly, the Elect fallen without this could have had no comfort.

Q. Who is this Redeemer?

A. Jeſus Chriſt the ſecond Perſon in the Trinity, hee onely can ſubdue our enemies, and ſatisfie his Fathers wrath.

Q. Wherefore was Chriſt the fitteſt perſon in the Trinity?

Anſ. 1. Becauſe hee could moſt prevaile with God, being his Son. Secondly, God being *he* who was fully

fully offended, it was not juſtice that he ſhould pay himſelfe.

Q. Why did Chriſt take the nature of man upon him?

A. 1. Becauſe it was man that ſinned. Secondly, there muſt be a ſuffering as well as a ſatisfaction.

Q. Did Chriſt take upon him the perſon *or* nature *of man?*

A. The *nature* onely, for elſe there ſhould have been two perſons, which cannot be.

Q. How did Chriſt take mans nature upon him?

A. The Holy Ghoſt ſanctified it, and then Chriſt took the ſame.

Q. What are thoſe things obſervable in this nature?

A. His union, and the manner of his conception.

Q. How is his union?

A. Inſeparable, for our *nature* could not be ſeparated from him; the eternall Sonne of God ſo tooke the nature of man, that when it met with him, it was not changed, but remained the ſame for ever.

Q. How was Chriſt conceived?

A. By

A. By the Holy Ghoſt, who at this time, and in this thing imitated the nature of man.

Q. Of whom was Chriſt conceived?

A. Of the Virgin *Mary.*

Q. Why had not Chriſt a Father as well as a Mother?

A. Then had he been lyable to ſinne, which was principally imputed to man.

Q. How did Chriſt ſuffer?

A. By his Death, which was two-fold, *corporall* and *ſpirituall*; corporall, whereby his body was ſeparated from his ſoule; and ſpirituall, whereby hee was ſeparated from God.

Q. What things are to be obſerved in the death of the ſoule?

Anſ. 1. The wrath of God and his anger againſt a man, of which Chriſt taſted: Secondly, the conſequences which are deſperation and continuall puniſhments, from which Chriſt was moſt free.

The fourth Principle.

A sinner of an humble and contrite spirit apprehends Christ by faith, and so is justified and sanctified.

Here are two things; 1. A preparation. 2. The Benefit.

Quest. *WHat is contrition?*

A. When a sinner is brought to such a sight of sinne, that being enforced to feele the burthen thereof, hee comes to bee sequestred from it.

Q. *How many things are here considerable?*

A. Three: 1. A sinner must be *brought* to a sight of his sinne. 2. Hee must bee *enforced* to feele it. 3. He must come to be *sequestred* from it.

Q. *Why doe you say, Brought to a sight of his sinne?*

A. Because of himselfe he neither

ther will nor can ſee his ſinne.

Q. What doe you meane by ſight?

A. A cleare and convicting ſight of ſinne.

Q. What is it to have cleare ſight of ſinne.

A. When a man ſees ſinne as it is in its colours.

Q. What is it to ſee ſinne convictingly?

A. When a ſinner is perſwaded in his conſcience that that ſinne which the *Miniſter* and the *Word of God* ſpeakes of, is his own ſinne.

Q. What is meant by ſinne?

A. In ſinne there are two branches, the evill of it, and the puniſhment of it.

Q. Which is worſe of theſe two?

A. The *evill* of ſinne, for 1. that which deprives a man of the chiefeſt good, muſt needs be the greateſt evill, but ſinne deprives the ſoule of God the chiefeſt good. 2. We ſee Chriſt could ſuffer puniſhment, but not be ſinfull. 3. And God is oft the Author of puniſhment, but not of ſinne.

Q. What is the second thing in the definition?

Answ. Hee is *inforced to feele* it, men would bee flying off from the meditation of this sinne.

Q. How may a man feele his sinne as he should doe?

Ans. By *meditation* and *application.*

Q. How by meditation?

Answ. 1. By considering what a GOD hee hath offended, how great mercy abused, and justice provoked, not onely in time of ignorance, but since wee knew him: Secondly, A serious meditation of the vile and filthy nature of sinne.

Q. How doth the vilenesse of sin appeare?

A. It separates us from Gods presence, and procureth eternall misery.

Q. How by application?

Answ. 1. By convincing the heart of its loathsome conditon. 2. By dogging the heart when there

there is any occaſion of ſinne, and ſtill telling it of Gods judgement.

Q. Can any man of himſelfe doe this?

A. No, it muſt be Gods humbling hand.

Q. What doe you meane by ſequeſtred?

Anſ. When a mans hearts deſire and hungring, is to get out of ſinne, though hee cannot, ſaying with himſelfe, there is no reaſon why I ſhould be thus ruled by baſe luſts.

Q. What is humiliation?

Anſw. When the heart of a poore ſinner comes to deſpaire of all hope and helpe, either in himſelfe or any creature, and is contented to bee at Gods diſpoſing.

Q. How many things are to be conſidered in this definition?

Anſw. Hee deſpaireth of all hope in himſelfe, or in the creatures, and is content to be at Gods diſpoſing.

Q. When

Q. When doth a man come to this deſpaire?

A. When he ſeeketh to the world for ſuccour, and findes none.

Q. When is a man content to bee at Gods diſpoſe?

A. When he acknowledgeth he hath no good in himſelfe, and confeſſes (if at any time God afflict him) that it is juſt with God ſo to doe, reſolving what ever trouble lyes upon him, ſtill to truſt and call upon God. *Contrition* and *humiliation* are two graces which muſt be wrought in the ſoul before faith can enter in.

1. Becauſe every naturall man hath ſinne to be his God, now there cannot be two Gods in any mans heart.

2. Becauſe by *faith* we goe unto Chriſt to receive good at his hands; now one cannot goe to Chriſt before he goe out of himſelfe; before we can get the *pearle*, we muſt *ſell all that we have*; now Chriſt is the *pearle*; wee muſt ſell all our corruptions to enjoy him.

Q. What

Q. What is faith?

A. A reſting upon God, grounded upon knowledge, and aſſurance that God is my God in Chriſt.

Q. How many things are included in this knowledge?

A. A ſight of ſinne, and a ſenſe of it, which will produce three things:

1. A prizing and ſeeking for mercy.

2. No content in any thing, till we have obtained mercy.

3. The teſtimony of Gods Spirit, which aſſureth Gods children their ſins are pardoned.

Q. What is meant by reſting *upon God?*

A. It is diſcovered by two particulars:

1. Caſting our ſelves upon the Promiſe.

2. A perſwaſion that they ſhall be fulfilled to us.

Q. What is Juſtification?

A. When a beleeving ſinner is accounted juſt in Gods ſight, through Chriſt, according to the Law.

Q.

Q. Why say you accounted?

A. Because Justification puts nothing into us, nor findes nothing in us.

Q. Doth God justifie wicked men as they are in themselves?

A. God provided another to be their surety, for whose sake he accepts them.

Q. Can one mans wisedome, understanding and holinesse be accounted to another?

A. Yes, if one mans offence be imputed to another, then may one mans righteousnesse; but *Adams* sinne was imputed to us, *Rom.* 5. therefore Christs Righteousnesse may be accounted ours. If the *Law* be, that the surety may be punished for the debt as well as the debtor, then may the sureties satisfaction be accounted to the debtor, both because the *surety* and the *debtor* tooke upon them the same thing, and subjected themselves to the same condition.

Q. What doe we learn out of these words, according to the Law?

A. No

A. No man can be juſt, except he be in ſome meaſure anſwerable to the rule of juſtice.

Q. What did the Law require?

A. Two things: 1. *Dying* for ſinne. 2. *Doing* that wee may live.

Q. Was our ſinne made Chriſts by commiſſion?

A. No, onely by imputation, for when Chriſt dyed to ſave us, did we dye alſo? no, onely his death was imputed to us.

Q. What doth Chriſt receive from us?

A. Guilt and puniſhment.

Q. What doe we receive from Chriſt?

A. His merits and obedience.

Q. Doth faith it ſelfe juſtifie a man?

A. We are not juſtified by faith, for its but an inſtrument whereby we lay hold upon Chriſt, and ſo are juſtified.

Q. Muſt juſtification be joyned to ſanctification?

A. Yes, for juſtification goeth,

before, and ſanctification followes after.

Q. Wherein lyeth the difference?

A. Iuſtification putteth nothing into a man, nor findeth any thing in a man: *Sanctification* puts a new frame of heart into us.

Q. But doth not God put grace into a juſtified ſinner?

A. Yes, but he doth it by *ſanctification*, not by *juſtification*. We receive juſtification all at once, and that neither admits of increaſe, or decreaſe, but holineſſe is uſually increaſed, and decreaſeth many times.

Q. What is ſanctification?

A. Its the reſtoring of a juſtified man into the image of God wherein he was created: Not a making new faculties in the ſoule, but putting them into right order; as when a clock falls in pieces (the wheels being not broken) the clock hath not new wheeles ſet into it, but they are new made againe.

Q. How many things be there in ſanctification?

A.

A. Two: Mortification *and* Vivification.

Q. What is mortification?

A. The first part of sanctification whereby sinne is killed in us by the power of Christs death applied unto us.

Q. Can sinne be wholly subdued in a man?

A. No, but it may be lessened and filed away.

Q. Wherein lyes the difference between sin in a wicked, and a godly man?

A. There is the neerest union that may be, between sinne, and the soule of a wicked man: Sinne beareth greatest rule here, and the soule yeelds greatest subjection unto it: He hath a secret resolution to sinne in spight of God and his Ordinances.

But in a godly man the power of sinne is loosened, and the union broken, sinne is not in him as a *King*, though it may be as a Tyrant.

Q. Can mortification *and* vivification *bee severed?*

A. No, where God bestowes *Mortification*, there hee likewise bestowes *vivification*.

Q. Which goeth first?

A. Mortification, for before we can receive Christ, we must make roome for him by casting out all wickednesse.

Q. What is meant by this word vivification?

A. It is that part of sanctification whereby wee are quickned to newnesse of life by Christ his Resurrection applyed unto us.

Q. How is this wrought by Christs Resurrection?

A. In sinne wee must conceive there is, 1. The *guilt*. 2. The *punishment*. 3. The *power* of it; tho *guilt* and *punishment* Christ by his *Death* removed.

Q. But how did he take away the power *of them?*

A. We having sinned, Christ dyed, and rose again for us, whereas sin and Satan would have kept him in still if they could, but hee came out by force.

The

The fift Principle:

Faith *commeth by hearing, and is ſtrengthned by the Word and Prayer.*

Meanes to get and increaſe *Faith.*

Queſt. How may we get faith? *Anſw.* By the hearing of the Word preached.

Q. Why is Faith wrought by the Word?

A. Becauſe God hath promiſed a ſpeciall bleſſing thereunto, and the holy Spirit accompanies the ſame for this purpoſe.

Q. Why by the Word preached?

A. Becauſe the Word preached doth evidently reveale truths to the ſoule, and works more effectually upon a mans heart.

Q. How is Faith encreaſed?

A. By the *Word*, *Sacraments*, and *Prayer*. The Word addeth fuell unto Faith, provoking a man to come to Chriſt, by ſhewing 1. the need we have of him, by reaſon of

our daily wants and infirmities: 2. The all-sufficiency of Christ to supply us: 3. And his willingnesse to receive all commers.

Q. When is Faith *strong?*

Ans. 1. When it graſps as it were a whole handfull of Christ; a little child can graſp but a little of any thing. 2. When it holdeth firmly that it catcheth hold upon.

Q. How doe the Sacraments *strengthen faith?*

A. 1. They preſent Christ neerly and visibly to the soule. 2. They shew Christs merits & obedience, inflaming our hearts with love to him.

Q. What is Prayer?

A. It is a going out of our selves to God, craving things answerable to his will.

Q. How a going to God?

A. Not a bodily going, but the *mind, affection*, and *understanding*, stirring up themselves to present their suit to him.

Q. Can a wicked man pray?

A. No, 1. Because true Prayer

is

is from the Spirit, and a ſanctified heart. 2. Theſe men oppoſe what they beg for.

Q. How many parts be there in Prayer?

A. Two: *Petition*, which is a craving of that we want; and *Thankſgiving*, which is a giving God thanks for that we have.

Q. What is the pattern of Prayer?

A. The *Lords Prayer*, which Chriſt gave to his Diſciples.

Q. Into how many parts is it divided?

A. Into three: 1. A *Preface*, 2. Six *Petitions*, 3. A *Thanksgiving*.

Q. What doe you meane by Father?

A. The firſt Perſon in the Trinity, who is the fountain from whence all we have floweth.

Q. How is God ſaid to be a Father?

Anſ. 1. In regard of Chriſt, 2. In regard of us.

Q. How is God the Father of Chriſt?

Anſ. 1. By naturall generation:

2. By perſonall union.

Q. How is God a Father in regard of us?

Anſ. 1. In regard of *Creation*, ſo the Angels are ſons of God: 2. In regard of *Adoption*, which is the taking one in ſtead of a child.

Q. How may this word Father *be a preparative to Prayer?*

Anſ. 1. If God be a Father, then he is *bountifull*, and we may receive what ever we aske. 2. If God be a Father, he is *mercifull*, ready to pardon all our ſins. 3. He will take in good part any ſervice done in truth of heart, though never ſo ſmall.

Q. Why doe we ſay Our *Father?*

A. Our betokeneth a kind of propriety and intereſt; As we ſay, This is *our* houſe, we have a ſpeciall intereſt therein: So here it ſheweth a ſpeciall intereſt that Gods people have in him.

2. Community of God to all his ſervants, as the light is common to all; none can ſay it is *My Sun*.

3. The fellow-feelingneſſe that the godly have of one anothers miſery.

Q.

Q. What preparations are there in this Word to Prayer?

A. It causeth *Reverence*; A child commeth reverently to his *Father*, so must we.

2. It teacheth us *confidence* in God, because he is *our* Father.

And 3. *cheerfulnesse* in comming to him, as a child unto his Father.

Q. Is God onely in heaven?

A. No, he filleth every place.

Q. Why is God said to be in heaven?

Answ. 1. That we may take notice of his power; things above have advantage of things below.

2. He is an holy God, for he is in heaven, where no uncleane thing is.

Q. What is the scope of the first Petition?

A. That Gods name might be honoured of all his creatures.

Q. What is meant by name?

A. That whereby God is made knowne.

Q. How is God made knowne to us?

Anſ. 1. By his titles and *Attributes*, as when God is ſaid to be *holy, gracious*, &c. 2. By his *Word:* and 3. by his *works*, eſpecially in the works of grace on the hearts of his children; there is Gods name written as it were in great letters, as the Apoſtle *Peter* ſaith, *They expreſſe the graces of him that hath called them*; ſo that when a man looketh upon a child of God, he may ſay, Surely God is an holy God, becauſe his children are ſo.

Q. *When doe we honour Gods name?*

A. When Gods name is to us as an holy thing; when we ſee the worth of it, and manifeſt it to others.

Q. *What is the ſcope of the ſecond Petition?*

A. That God may rule over all, eſpecially over his Church.

Q. *Why is it added to the former?*

A. Becauſe when God beareth rule, then his name is honoured.

Q. *What doth this word* Kingdome *signifie?*

A. That rule which he exerciseth over his servants.

Q. *How manifold is this* Kingdome?

A. Twofold; the Kingdome of *grace*, and the Kingdome of *glorie.*

Q. *How doth God rule in the Kingdome of grace?*

A. By his Spirit in the Word he ruleth the hearts of his servants, and aweth the hearts of hypocrites.

Q. *How doth God rule in the Kingdome of glory?*

A. Immediately by himself, shining into their hearts, and filling them with his grace.

Q. *What doe we meane by* Thy Kingdome come?

Ans. 1. We desire that God would send his Gospel to such places, Nations, & Countryes, as have not had it: 2. That God would spread & inlarge his Gospel where it is: 3. That God would confirm and stablish his Gospel, and cause it to have better entertainment

where it is ſpread.

Q. What is the ſcope of the third Petition?

A. That all humble ſubjection may be yeelded unto God.

Q. *Why is this added unto the former?*

A. Becauſe then Gods Kingdome doth moſt of all come, when *his will is done.*

Q. *What is* Gods will?

A. Gods good pleaſure touching the performance or bringing to paſſe of any thing.

Q. *What is Gods ſecret will?*

A. That which God reſerveth to himſelfe in his own counſaile.

Q. *What is Gods revealed will?*

A. That which he hath made known unto us in his Word.

Q. *How muſt we be like the Angels in obedience?*

Anſ. 1. In *readineſſe*; they are they are ſaid to have wings.

2. In *faithfulneſſe*; they obey God in every thing; ſo muſt we.

3. Their obedience is conſtant, ſo ſhould ours. Nothing ſhould hinder

der our ſpeedy and cheerfull obedience.

Q. What is the ſcope of the fourth Petition?

A. We deſire a comfortable ſupply of all things concerning this life.

Q. Why is this put firſt?

A. A man muſt have a being, before a well-being; nature before grace.

Q. Why is bread *put for all?*

Anſ. 1. Becauſe this is moſt neceſſary for ſubſiſtence; All our endeavours ayme at this.

2. We deſire God would give us ability to uſe the means to attain it.

3. That we may have a comfortable uſe thereof, with a bleſſing attending it

Q. What doe you meane by give?

A. Firſt, that God would give us what we want.

Secondly, to continue and preſerve ſtill what we have.

Thirdly, that God would give us an heart to make a right uſe thereof.

Q. Why doe you ſay us?

Anſ.

Anſ. Becauſe we muſt have a fellow-feeling of the neceſſities of *others*, we deſire God to give us, that we may help them.

Q. Why doe you ſay our daily bread?

A. Wee deſire here a right and title to theſe outward things: This title is two-fold; 1. Divine, in regard of God: 2. Politicke, in regard of men.

Q. Why do you ſay this day?

A. Firſt, it ſheweth that wee muſt take care for the time preſent. Secondly, wee deſire a moderation of theſe outward things. Thirdly, we muſt daily pray and depend upon God for our bread.

Q. What rules may wee here learne for the ordering of our lives in the deſire of outward things?

Anſ. 1. Wee muſt goe to God for every mercy, and acknowledge we receive all from him.

2. Wee muſt onely look to the time preſent, not caring for the morrow.

Q. What is the ſcope of the fifth Petition?

Anſ.

A. Iuſtification, or the forgiveneſſe of ſinne.

Q. *What is meant by debts?*

A. Sinnes.

Q. *Why is ſinne called a debt?*

A. Becauſe it maketh us lyable to Gods judgements.

Q. *Can God forgive our ſinnes without ſatisfaction?*

A. No, becauſe its againſt his juſtice.

Q. *How then is this a mercy that God doth forgive us our ſinnes?*

A. Gods mercy appeares in that he followes the Law againſt our ſurety, ſo that hee is made guilty and lyable to puniſhment, and we cleared. Is it not a great mercy, that our ſinnes may bee removed from us, and Chriſts righteouſneſſe imputed unto us?

Q. *How farre muſt a man forgive another?*

A. In the offence we muſt conſider three things: 1. The breach of the Law. 2. The wrong done to us. 3. The inflicting vengeance for it.

Q. *How farre may a man forgive the sinne as a breach of the Law?*

A. Onely thus farre he must desire that God would not lay it to their charge; so Christ prayed, *Father forgive them, for they know not what they doe.*

Q. *Must a man alwaies forgive his enemie the wrongs and punishment done?*

A. No, when Gods glory and Religion is disgraced thereby, and it may be for our brothers good.

Q. *Doth God forgive us, because we forgive others?*

A. No, He forgives us before wee can forgive others on a right ground. 1. Because all the mercy we have, wee receive from him. 2. All wee have is but a drop in comparison of that Ocean which is in God. 3. Our mercy is mixed with cruelty and many oppositions, but God is all compassion.

Q. *What is the scope of the sixth Petition?*

A. Sanctification.

Q. *What doth* temptation *properly signifie?* *A.*

A. A proving of grace, ſo God tempted *Abraham*, and proved his love: Here by *temptation* is meant a ſolicitation to commit evill.

Q. Why not tentation of triall?

A. Becauſe we ought rather to pray againſt this then againſt that.

Q. What doe you meane by deliver?

Anſ. 1. That God would give us a fore-ſight of ſinne.

2. That God would give us power, that we be not thereby overtaken.

3 That God would recover us, being falne, and fortifie us againſt ſinne for time to come.

Q. What doe you meane by lead?

Anſ. 1. That God would let us have no occaſion of evill.

Secondly, if occaſions be offered, that he would ſo aſſiſt, and ſtrengthen, that they prevaile not againſt us.

Q. How hath God a hand in the ſinnes of men?

A. Whatſoever may be ſaid in the Law and Word of God, may

be

be ſaid of God; now the Law may be ſaid to have an hand in the ſins of men: As when counſell and admonition comes, the heart ſwells immediately; as when a thing is put into a channell, or any other place, the water increaſeth hugely, not becauſe there is any water put into it, but by oppoſition.

Q. What doe you mean by evill?

A. There is no kinde of evill worſe then the evill of ſinne and puniſhment: here is ſpecially meant the *evill of ſinne*, and alſo *puniſhment*, ſo farre as it may hinder us in the wayes of godlineſſe.

Q. Why do you ſay deliver us?

A. Here wee deſire that God would provide meanes for others good, and make us inſtruments to deliver them. 1 In watching over their converſation. 2 In telling them of that which is amiſſe. 3 To follow it, and never leave till wee have convinced them of it.

Q. What is meant by Kingdome?

A. The right ruling over his ſervants.

vants. By *power* is meant, an ability and ſufficiency to governe.

And by *Glorie*, is meant, 1 The worſhip of God: 2 The ſhining of Gods glory.

Q. *Why doe you ſay* Thy?

A. All this is in God: Secondly, all that men have in the world is from God, therefore they muſt render all to his glory.

Q. *What is* Amen?

A. The voyce and word of faith.

Q. *What is here implyed?*

A. Two things: 1 An earneſt deſire of what wee beg; as a man when his friend goeth beyond ſea, ſaith, The Lord be with you.

2 A repoſe of our ſelves upon God, that he would grant our requeſts, who hath promiſed, *whatever we aske in Chriſts Name, wee ſhall have it.*

The

The sixt Principle:

All men shall rise with their bodies to judgement, the godly shall inherit the kingdome of Heaven, but reprobates and unbeleevers shall bee cast into hell fire with the Devill and his angels.

Qu. *WHat are we to observe out of this Principle?*

A. Two things; 1. The judgement. 2. The reward of every man: In the judgement we must observe two things: First, the preparation to this judgement, that is the resurrection. 2. The judgement it selfe.

Q. What is resurrection?

A. It is the re-uniting and knitting the soule and body together, that were separated by death.

Q. Why is it necessary that there must be a resurrection?

A. There are two grounds; one is taken from the justice, another from the mercy of God. Wicked men they have the happinesse of this life, and therefore they must have

have miſery in the life to come, elſe God were not juſt.

Againe, the godly are here in miſery, and they that ſhould be moſt reſpected, have the worſt entertainment, therefore they muſt have a happineſſe in heaven. So the Author to the *Heb.* ſaith, *God is juſt that he ſhould not forget their labour of love.* And the Apoſtle to the *Theſſal. It is a righteous thing to render peace to you:* it were unjuſt if they did not ſee ſome good dayes. *Abraham* tels *Dives, Son, remember thou in thy life time receiveſt thy pleaſure, and Lazarus paines; therefore now he is comforted, and thou art tormented.* It was the ſpeech of Maſter *Greenham*, that *wicked men have ſome good in them, therefore God gives them outward things, but they have an infinite evill, therefore they muſt periſh eternally.*

Secondly, Gods mercy hath promiſed heaven to his ſervants, therefore there muſt be a Reſurrection; heaven is not here. There be two

sorts of men that shall be judged: First, those that dye; Secondly, those that live when Christ shall come.

Q. *How doe the godly rise againe?*

A. By Christs Resurrection, because Christ was dead, and they are his members; Christ being their Surety: and whatsoever he doth, he doth it not for himselfe, but for them.

Q. *How shall it be with the godly when Christ shall come?*

A. They shall be freed from all sinne and weakneſſe of body.

Q. *Shall the same bodies arise?*

A. Yea the same; God shall gather together all the elect: He that is able to make all things of nothing, is able to raise men, and gather them out of the dust; for it is lesser to repaire a thing of the matter that it is made of, then to make a thing of nothing.

Q. *But is there no change in regard of substance?*

A. Onely this; The qualities & con-

conditions of the body ſhall be altered, the body ſhall be *incorruptible, immortall*, whereas here we are ſubject to death and diſeaſes.

Secondly, the body ſhall bee ſpirituall; that is, there ſhall be no dependance upon any outward comforts. Here we muſt uſe meat and drink for preſervation of our lives; but there ſhall be no need of them. The Sadduces told Chriſt, Such an one had *ſeven brethren, and they all married one woman one after another; now ſay they, In the Reſurrection whoſe ſhall this wife be? and Chriſt ſaid to them, Ye erre not knowing the Scriptures; for in heaven they neither eate nor drinke, marrie, nor give in marriage, but are as the Angels*; they need no meat nor apparel: So the godly ſhall be there.

3. All imperfections and weakneſſes ſhall then be taken away; If a man dyes ſick, he ſhall be whole when he riſes againe; If a man be lame, or if he were born blind, or if one dyed being a child, all theſe

ſhall

ſhall be taken away then.

Object. But it ſeemes it ſhall not be the ſame body; for if a man ſhall have every limbe, and be perfect in every part, how can theſe things ſtand together?

Anſ. There is nothing added to the ſubſtance of the body, but only changed and increaſed; it is in the nature of many things to increaſe, when as nothing is added unto them: As may be obſerved in an Onyon, take a great Onyon, and hang it up in the houſe, and it will grow bigger and bigger; what is the cauſe of it? not becauſe any thing is added, but becauſe it ſpreads it ſelfe further; ſo then there ſhall be no new body, but the ſame ſubſtance enlarged and increaſed.

Q. But how comes it to paſſe that there ſhall be a change?

A. By the immediate and immutuable aſſiſtance of Gods upholding and ſupporting the body.

Q. What change ſhall there be of the ſoule?

A. The wicked ſhall be changed from

frō evil to worſe, there is ſin in thē here, but there is ſome reſtraining grace, either feare or profit prevails with them now, and keeps them from ſin, but there ſhall be no reſtraining grace at all, but al ſin then. 2. There Gods wrath ſhall be powred in a fuller meaſure then now.

1. But the godly ſoules ſhall be freed from all ſinne and corruption that is now in them. 2. They ſhall have eternall life, and poſſeſſe God himſelfe as it were fully.

Vſe. How ſhould this ſtirre us up to thirſt after the day of our reſurrection! here we have ſin and cannot doe good, but there all ſinne ſhall be taken away.

It ſhould comfort Gods ſervants, though it fare ill with them in this life, yet they ſhall be freed from all afflictions and miſeries one day.

Paul ſaith, *If a Chriſtians hope were in this life onely, he were of all men moſt miſerable*; for who are purſued, who are hated more then they?

Now come we to ſpeake of the

laſt judgement, wherein obſerve; 1. There *muſt be a day of judgment.* 2. *The perſons that muſt come to judgement.* 3. *The manner of judgement.* 4. *Who ſhall proceed therein.*

1. It is called the *day of judgement*, as the time of the Goſpell is *the day of ſalvation*, and the time of affliction *the day of viſitation*: So here the particular time God hath appointed to judge all men, is called the *day of judgement*; It is called alſo the *laſt day*, becauſe it ſhall be the laſt, and all others prepare to this; It is alſo called the *Generall judgement*, then all ſhall be judged, even thoſe that judge others here.

Q. *Why is it neceſſary there muſt be a judgement? it ſeems there need not be a judgement, for the godly are now acquitted, and wicked men are condemned already in their own conſciences, that flie in their faces; why therefore muſt there be a judgment?*

A. God doth it for theſe two reaſons; 1. That his glory might be more manifeſt, even the glory

of

of his *justice*; for what a great glory is it, which all shall confesse, even the devils and damned, that God is just in all his proceedings against them? 2. That Christs glory might be made manifest; here he was judged, but then hee shall be Judge.

Q. *When shall the day of judgement come? what shall be the time of it?*

A. For the particular time no man knowes; onely we must conceive thus much, 1. That Antichrist must bee destroyed before. 2. The Jewes must imbrace the truth, and both *Jewes* and *Gentiles* must professe the truth; after this there must be an universall declining; as Christ saith, As it was in the daies of *Noah*, so now at Christs comming there shall be a wonderfull and fearefull declining, then it will be time for God to come.

Q. *What use may we make of this?*

A. It is a ground of patience to the godly, let the wicked judge as they will, there will be another

judgement, ſaith *Paul*, *I paſſe not to be judged of you*: So we when wee are wronged and trod upon ſhould lift up our eyes and call to mind the laſt judgement, then our cauſes ſhall be heard, and we ſhall be righted.

Q. Who muſt be judged?

A. Every man, high and low, rich or poore, all are lyable.

1. God that created every man, and hath given them ſeverall talents, may juſtly call them to an account for the ſame.

2. God is only wiſe, knowing how to do it, and able to bring all men to judgement; how ſhould this awe us from ſin, as God ſaith, *Rejoice and take thy pleaſure, but remember for all theſe things thou ſhalt come to judgement.*

Q. *But for what ſhall we be called to an account?*

A. The Apoſtle *Paul* ſaith, *for what ever is done in the fleſh*: Thoſe that diſhonour God, hee will puniſh; and thoſe which honor him, he will recompence.

Q.

Q. *By what rule muſt every one be judged?*

A. By the *Law*, not by the *Goſpel*, becauſe all men have the *Law* given them, *Rom.* 1.24. *the Law is engraven in our hearts*, that wee may be without excuſe; but every one hath not heard the *Goſpel*; many Nations and people have not heard of Chriſt, therefore they can make their plea, when God ſhal ſay, Why did you not beleeve in Chriſt and the Goſpel? Why Lord, ſay they, we never heard of Chriſt. 2. This judgement will be cleare and open. When as wicked men ſhall be condemned by their works, God can then ſay, Have you not done thus and thus, committed theſe and theſe ſinnes? Have I not ſeen you? As *Eliſha* ſaid to his ſervant *Gehaſi*, *Hath not my heart gone with thee?* So God may ſay, Did not I ſee you do ſuch a thing? Then will hypocrites be made known; Gods juſtice will much appeare when the ungodly ſhal ſee their own wayes have ruined them.

Object. If this be ſo, then no man ſhall have a reward of glory.

A. There is a difference between *juſtification* and *glorification*, a man muſt be juſtified and ſanctified before hee can performe any thing which God accepts. Now juſtification is by Chriſt, but glorification by workes. There is a twofold obedience, *Legall* and *Evangelicall*, legally no man can obey God, (that is) in every point we cannot ſerve him ſo abſolutely and exactly as the Law requires.

Q. *What is the difference between* Legall *and* Evangelicall *obedience?*

Anſ. 1. The Law layeth hold on a man, and bindes him to perfect and perſonall obedience.

2. If a man can obey the Law, he may merit ſalvation; had *Adam* but obeyed the Lord in every point, as the *Law* required, hee might have challenged heaven, for that ſaith, *Doe*, and *live*.

But now the Goſpel 1. takes away the rigour of the Law; 2. It doth not require exact obedience,

but

but ſincerity; the *will* and *endeavor*, which is taken for the deed. 3. A Chriſtian obeyeth God in his Surety; 4. By way of thankfulneſſe, not to merit: he that merits muſt bring ſomething in himſelfe, but we have nothing.

1. This is a ground of exceeding comfort to Gods people; though their abilities be not great, yet if they are ſincere in heart, they may be comforted. It matters not how the world judgeth us, we ſtand not, nor fall to men but to God: and therefore *David* being ſlandered by his malicious enemies, ſaith, *Judge me according to my righteouſneſſe*; he was ſlandered as an *Hypocrite*, yet he deſireth God that he would look upon him according to the ſincerity of his heart. This comforted *Hezekiah* upon his death-bed, *Remember*, ſaith he, *O Lord, how I have walked before thee with an upright heart.*

2. It ſerves for terrour to all diſſemblers, ſeeing God will judge them according to their workes, there's

there's no tricks to be used then: Here they labour to bleare the eyes of men, and to carry faire weather before them, that none can say black is their eye: But God shall unbowell all, and say, This is the man who had such cunning devises that men might not take notice of him, that had secret corners to commit sinne in, &c. 3. It should teach us to abound in holy duties, because we shall be judged by them; set somewhat every day upon the score, not to labour for profit, but to abound in godlinesse. It is better to abound in duty then commodity; for a man shall be rewarded, not for that a man saith, but for that which a man hath done in the flesh; labour then to abound in piety, that so your reward may be great, only look you do it uprightly, considering God be thy Judge.

O. *But it is said, The Father judgeth no man, but hath committed all judgement to the Sonne.*

A. God doth put it over to Christ and gives him power to judge the

world:

world: As the King is ſaid to judge when others receive Authority from him to doe it.

Q. *Why ſhall Chriſt judge all men?*

A. That Chriſts glory might be knowne; here he was judged, but then hee ſhall judge, which is a ground of much comfort to Gods ſervants, ſeeing Chriſt that is their Saviour ſhall be their Judge.

Q. *How ſhall Gods proceedings be?*

A. By Books, as *Iohn* ſaith, *Rev.* 20.12. *I ſaw the Books opened:* there are two books, the book of *Conſcience*, and the book of Gods *Preſcience*, the Conſcience it is a thouſand witneſſes, & God is ten thouſand; ſo then there are eleven thouſand witneſſes againſt a man: His conſcience will ſay, Are you a profeſſor, and will you do thus & thus? *And if our conſcience accuſe us, God is greater then our conſcience*; Hee will ſet our ſins in order before us, and ſay, Look here, doe you not ſee your pride and filthines? God will write our ſins in the palms of our hands, that we may take notice of them,

them, he will diſcover all that ever we did, to us. Now come wee to the ſentence it ſelfe.

1. Upon the wicked, *Depart from me yee curſed into everlaſting fire with the Devill and his angels*: Herein we muſt conſider 2. things, 1. The puniſhment of loſſe. 2. The puniſhment of ſence; the puniſhment of loſſe, *depart from me*; wicked men muſt bee baniſhed from Gods preſence.

Ob. But *David* ſaith, *Pſ.* 139. *If I go into heaven, thou art there; if I goe downe into the deep, thou art there*; How then are the wicked ſeparated from God?

Anſ. They cannot depart from the preſence of his anger and power; but they neither find nor feele the work of any of Gods comfortable Attributes: God is merciful!, but this is nothing to them: Hee that hath not God, cannot have any reſt. Who is it that gives us reſt by our ſleep, but God in ſleep? ſo who is it that ſtrengthens us by meat, but God in meat? &c.

But

But now they wanting God, muſt needs be miſerable withall: They ſhall be utterly out of hope to attaine happineſſe and life; there ſhall bee ſalvation, but none for them, they have nothing to do with it, and this is the greateſt miſery of the damned in hell, that they are ſeparated from the preſence of *God*.

2. The puniſhment of *ſoule*, that is, they muſt be caſt into hell fire, which is ſet forth by two things:

1. The worm ſhall never dye.

2. The fire never goeth out.

1. The worme is the ſting of conſcience, that is compared to a worme, for as a worme gnaweth a man continually, ſo conſcience is continually gnawing a mans heart.

2. They ſhall be caſt into hell fire, that is, they ſhall bee filled with the vengeance of God, they have here but a drop of it, as it were; if we conſider all the punihments that all the men of the world have had and ſuffered, they are nothing to this, but as a flea-biting in compariſon of this: That which is the

worſt,

worſt, their wickednesse ſhall increaſe daily, though they be full of Gods vengeance, yet their ſin ſhall increaſe it ſtill.

Q. *But if the wicked are full of Gods vengeance, how can their punishments be increaſed?*

A. They ſhall every day be made more capable of bearing puniſhment: As a glaſſe, though it bee full, yet if it be made bigger, it will hold more: So, though a man bee full of miſery, yet by ſinne he ſhall be made capable to ſuffer more and more. It ſhall be eternall, there ſhall be no end of their miſery, for their puniſhment ſhall encreaaſe daily, ſo that a man ſhall be a Devill incarnate, as it were.

FINIS.